THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

"Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths: for the law shall go forth from Zion."—MICAH IV: 2.

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CATHOLICISM AND PROTESTANTISM.

ONE of the grandest conceptions of the age will be embodied in the series of religious conferences to be held in Chicago in connection with the World's Fair this year. They are part of the organization known as the Auxiliary Congress, which is under the management of the directors of the Columbian Exposition, and comprise conferences of the leading men of the world interested in agriculture, engineering, commerce and finance; education, philosophy, literature; philanthropy, reform, temperance; municipal, national and international laws, peace arbitration, jurisprudence; labor problems; medicine; music, architecture, and other arts, and finally religion. It is safe to say, that of all the brilliant assemblages that will be gathered for the discussion of the various subjects here enumerated, none will surpass in popular interest those that will gather in the interest of religion.

The religious congresses are to comprise, first, a great parliament with representatives of all the religions of the world. Here Christians and Jews, Mohammedans and Hindoos, Bramins and Confucians are to fraternize in the friendly exchange of thoughts and ideas. Second, a Christian congress composed of members of the various denominations that profess to follow the great Nazarene. Here Roman Catholics, Greek, Orthodox, Armenians, Lutherans, Baptists, Episcopals, Methodists, Presbyterians, etc., etc., will be represented. Third, between twenty-five and thirty special conferences of different churches. There will thus be a Catholic conference, a Baptist conference, a Presbyterian conference, and so on. There will further be great conferences of various missionary organizations with their many representatives, and an international session of the Evangelic Alliance. In brief, there will be such an exhibition of relig-

ious thought that probably never before entered into the mind of man as a possibility.

And all this is no wild project, no plan on paper only, but a conception to be realized in a near future. As soon as the plan was mentioned it met with hearty response all over the world. The great prelates of the Catholic church responded cordially. Protestants became eager and enthusiastic, and even Jewish rabbis expressed their willingness to take part in the programme. A marvelous phenomenon. Can it be that the world at last has become conscious of its helpless condition and is willing to investigate the possibility of saving the various fragments of religion from total destruction? Has the time come for the "warriors of the cross" to transform their swords into implements of peace, preparatory to the dawning of the day of universal brotherhood?

The purpose of these religious gatherings is stated to be a friendly exchange of opinions. There will be no debates of controversial or polemic nature. No denomination will be expected to abandon its peculiarities. Each will have a fair opportunity of stating, through its representatives, its position on the various questions. The meetings will be of the same tenor as those of the Evangelic Alliance, only on a vastly larger scale.

It is not strange that the various Protestantic bodies should embrace the opportunity with enthusiasm, for it is the very nature of Protestantism to court investigation and discussion. It is apparently more strange that the Catholics should be in favor of meeting their adversaries in such a congress. Exceptions have been taken by some ardent followers of that faith to the whole plan on the supposition that "there will be no harmony of thought," and that "truth" will suffer by the "juxta-position of error." To which Archbishop Ireland in his dedicatory speech with admirable clearness of perception answers:

> There is no force in the remark. The vital primordial truths regarding the supreme God will be confessed by all. The proclamation of these truths will be a great gain. Beyond this those who believe they possess the truth need not fear. Truth should not be timid. Rather should she court publicity on this as on all other occasions, in order that she be known and loved. There shall be no discussions, no controversies. The purpose shall be to show forth in methods of peace what are the professions of faith and the religious works of the world at the present time. From the plans of the department of religion of the congress auxiliary naught but good results can follow.

It may be presumed that the prelate in speaking of "truth" refers particularly to the doctrines of the Roman church; that his aim is to allay the fears of those who are concerned about the victory of Romanism. In other words, the Archbishop holds that his church need not fear an open proclamation of her doctrines. Romanism is able to hold its own in the midst of an exhibition of the world's religions.

This may be startling to those who possibly think that the Roman Catholic theology is only a net of absurdities and superstitions. But these are wrong and the Archbishop is right. His church to-day is probably the strongest of the churches of the Christian world, not only numerically but also in other respects.

The exponents of Romanism count in their ranks some of the leading intellects of the age, and they have a system of theology which, for apparent consistency, profundity and logical connection of the various links is unexcelled. In brief, the theology of Rome is as perfect as mere human wisdom, guided by the experience of centuries, can make it. And it is at all times open to improvement. Rome claims apparently with much force to have divine authority, derived through an unbroken chain of succession from the first Apostles of our Lord. Rome has a cult which, with its gorgeously attired clergy, imposing ceremonies of alleged worship, its magnificently ornamented sacred buildings and its splendid musical exercises, appeals to the outward senses of its devotees more than any other Christian religion. Rome takes in everything, makes use of everything for her own purposes. Through her benevolent institutions the poor are reached. The wealthy are appealed to through the luxuries of the services. The philosopher is given some of the profoundest problems to solve in her theology. The civilized state is influenced by her subtle statesmen, and the savage tribes by her missionaries.

In almost every one of these particulars the Protestants are found wanting. As far as their theology goes, it is defective, even in its logic. The different parts do not fit, a fact which is best illustrated by the existence of, broadly speaking, countless factions. Protestantism is really nothing but Romanism broken to pieces, scattered, resolved into a chaotic condition, by the mighty forces which, at the time of the reformation, convulsed the northern parts of Europe. It is the result of a mighty social eruption, more destructive than creative, although necessarily for the completion of the history of the world and the development of truth. Should it therefore come to a comparison—were Protestantism and Catholicism placed side by side, it would become apparent to any intelligent observer that the former resembles the latter about just as much as Charleston after the earthquake resembled itself before the catastrophe.

This is, perhaps, more clearly visible in the ritual and the ordinances of Protestantic denominations than in the doctrinal systems. What a striking similarity there is in the divine services, the formulated prayers, the confessions of faith, the administration of the sacraments, the uniforms of the clergy, and a dozen other things. And yet, how absolutely poor do the Protestants look compared to Rome. In some churches there is absolutely nothing to satisfy the Æsthetic taste of the cultivated mind. Eloquence is an exception in many dusty pulpits, or, what is worse, they are occupied by political demagogs. Music is represented by a discordant volume of sound competing with roaring organ-pipes, unless, as in some churches, there is no attempt at music at all. Sculpture is banished as suggestive of idolatry, and painting is scanty, if tolerated at all. The whole make-up is suggestive of the eagerness with which somebody tore things down without ability to build up. A comparison cannot fail to reveal this.

But where Protestantism is weakest is in its utter disregard of divine authority. The position of the seceders from Rome in this regard is utterly absurd. Luther, himself, used to feel keenly that he had under-

taken a work for which he had no direct divine authority. But he consoled himself with the thought that he had been regularly appointed to his ecclesiastical office by the church of Rome, which had the right to appoint. He tried to argue that this authority once conferred upon him could not be taken away, and that he, consequently, always had it. But at other times he saw that the same church that had conferred the priesthood on him had the right to take it, and that this had actually been done when he was disfellowshipped. At such times he used to argue that Rome, being a fallen church, had no authority to confer and no authority to take away; but that what he performed was done by authority of the books of the Bible. And this idea was adopted by Protestants as the safer one. And they claim to this day to have their sole authority in the Bible.

Here is where the absurdity becomes most glaring. The sacred volume records at least two different dispensations. Both claim equal importance; both are the works of God. But they have different scopes, different ordinances, different commandments.

Men who claim nothing but the Bible as their source of authority have these alternatives: They must either reject one dispensation and accept the other as the pattern of their faith and practices, or they must accept parts of both and reject parts of both, where the discrepancies are irreconcilable. This latter alternative has been chosen by the Protestants. They accept parts of the Old Testament and parts of the New, all the time trying to make people believe that they accept it all. Hence the miserable patch-work of religion known as Protestantism, and hence the endless contentions among themselves, because no two bodies of "Christians," and, indeed, no two prominent individual theologians can agree between themselves about which patches to use and which to discard.

Romanism is not guilty of this absurdity. It believes in the Bible, but it believes also that theology, like every other science, is progressive; that new facts can be discovered and old ones better understood. It pretends to believe in the presence of the divine Spirit who guides into all truth, and requires its followers to accept as truth what the so-called infallible representative of the Almighty declares to be the truth. This ends the controversy. What the head of the church declares to be the doctrine of the church is accepted as such, whether it is found in so many words in the Bible, or only in tradition, or in the records of the ecumenical councils. This is authoritative and saves this church from a glaringly absurd position.

In a contest with Protestantism Rome must therefore become victorious. It was not the intrinsic value of the reformation that saved it from destruction in northern Europe. It was the victorious arms of the Swedish hero who gave his life for it at Lutzen. But for that Germany would undoubtedly have shared the fate of France and Spain. It was, and still is, a contest between two equally false systems. Romanism is as radically wrong as Protestantism, but the former falsehood has the greater appearance of truth, to a casual observer at least; it has the more elegant surface. It is, therefore, more attractive to the multitude, and Archbishop Ireland

can without fear state that "truth," as he sees it, has nothing to fear from a juxta-position to "error."

From the oriental churches Romanism has much less to fear. As Protestantism is nothing but Romanism crushed to fragments, so the oriental churches are the Roman church in her various stages of infantile development. Rome progressed so fast in the early centuries on the path that led her astray, that all her branches could not follow. They dropped off, one after another, and each remains to this day very much as it was at the time of secession. They are powerless in a contest of this nature. In fact, the desire is growing in the orient for a re-union with the mother church.

Judaism is a religion of the past. Its mission in the history of the world will soon be accomplished. It is impotent in a contest of religions.

The only power to which not only Romanism but all other systems of religion must eventually give way is the power of God as manifested in His true Church. No doubt the day is approaching when the decisive contest shall stand between real truth and error. Perhaps the various churches and religions of the world must enter into some sort of alliance with each other for this last battle. Possibly, the thought that suggested the gathering of a universal congress of religions may lead to further preparations for the struggle. Under all circumstances it must be hailed with delight by those who believe in the final triumph of God's truth. Let the opposing forces prepare themselves. And let that preparation be the signal to the hosts of Jehovah to arm themselves with truth and faith, and then stand firm for the right, for, there is no doubt about it, Truth will prevail.—*J. M. S., in Deseret News.*

OUR WORLD AND ITS RELIGIONS.

THE earth's population can be stated only approximately, as the data are incomplete. The most carefully compiled statistics are probably those of E. G. Ravenstein, and those given in "Die Bevölkerung der Erde," according to which the total population runs from 1,467,920,000 to 1,479,729,000. These figures approach so close to 1,500,000,000 that for all practical purposes this round number may be safely and conveniently used for the totality of the human race at this date. Of this number, Asia has about 840,000,000; Europe, 360,000,000; Africa, 170,000,000; North America, 90,000,000; South America, 35,000,000; and Australasia and other island systems, 5,000,000; or, if we divide the population into 150 parts, Asia has 84; Europe, 36; Africa, 17; North America, 9; South America, three and one-half parts, and the islands of the sea, one-half part.

Ravenstein reckons the increase from 1880-90 at 6 per cent. in Asia; 87 per cent. in Europe; 10 per cent. in Africa; 15 per cent. in South America; 20 per cent. in North America, and 30 per cent. in Australasia. These figures are startling in significance. While Asia has the bulk of the race, the lowest rate of increase is there; and in America and Australia, where the least numbers have been found, the rate of increase is so much more

rapid that an actual transfer is taking place from Europe and Asia to the New World. At least 3,065 languages and dialects are already known to prevail. The Bible has been translated into about 260 of them. The sexes are almost equally divided, with a slight preponderance in favor of the males. As to color, the extremes of white and black are as 5 to 3; the other seven-fifteenths are intermediate brown and tawny. As to density of population, China leads, with 200 to 400 to the square mile; next come Great Britain, India, Western and Southern Europe, and the Eastern States of North America with from 50 to 200; Africa, Russia and the bulk of the United States bring up the rear with from 10 to 100 to the square mile. Asia will probably average 60, and Europe 100 to the square mile.

The best presentation of the religious systems of the world is probably that of the Church Missionary Society, which gives to the heathen faith 874,000,000 adherents; to Mohammedans, 173,000,000; to the Roman Catholics, 195,000,000; to the Greek Church, 85,000,000; to the Jews, 8,000,000; and to Protestant communities, 135,000,000. This would make over one-half the race heathen; one in about 180 a Jew; one in 18 a Greek; one in 9 a Mohammedan; one in 8 a Romanist, and one in 10 or 11 a Protestant. Protestant church members, however, do not number over 40,000,000; all who fall into no other class being reckoned as in Protestant communities—a very unsafe and unsatisfactory mode of classification when we are estimating the available force of the church. More than 1,000,000,000 human beings are without even a nominal Christianity; and though about 450,000,000 are reckoned as nominally Christian—or nearly one-third of the race—less than one-tenth of these actually belong to the evangelical churches. It ought to be noted also that Mahommedanism has more in common with Christianity than any other false faith. It accepts the bulk of the Old Testament, admits many of the patriarchs and prophets, and even Jesus among saints and seers, while affirming the supremacy of Mohammed; is the foe of idolatry, and maintains the unity of the Godhead as against polytheism. Its very approaches to Christianity have, however, been in its secret of resistance. The Mussulman claims that his faith embraces all that is worth retaining in the religion of Christ, and, in all else, is an advance upon it. And thus far the territory of Islam is almost untouched by Christian missions. The Greek Church stands midway between Protestantism and Romanism, with decided leanings toward the doctrine and practice of the Vatican. Romanism, especially in South America, is but one remove from paganism; though in some parts of the world, especially in the United States, it appoaches very closely to Protestantism in intelligence and pure morality. There is a vast gulf between heathenism and paganism, so called, both names being very inadequate. The faiths of Confucianists, Brahmanists and Buddhists are immeasurably above the fetich worship of Africa, among some of those tribes the very conception of God seems to have almost died out. But nowhere among men have any yet been found who have absolutely no form of religion or worship, or conception of a deity.—*Exchange.*

FACTS AND EVENTS.

During the past year the United States Government has paid to foreign steamship companies nearly $450,000 for the conveyance of their mails.

In a comparison between the naval strength of Great Britain and that of France and Russia, the Berlin *Kreuz Zeitung* comes to the conclusion that the British fleet is inferior to that of the other two countries combined.

The intensely severe weather which prevailed over the United States about three weeks ago appears to be returning. The cold in Minnesota is again exceptional. In various parts of the State the thermometer registered from 28 to 57 degrees below zero the beginning of the present week.

Several fresh cases of typhus fever were again reported in New York on February 2, bringing the total number of cases since the commencement of the outbreak up to 208. The deaths number 58. There have besides been 97 cases of a suspicious character. The disease is almost entirely confined to lodging houses, tenement houses, and charity hospitals.

A dispatch from Athens, Greece, states that a destructive earthquake occurred at daybreak on the morning of February 1 in the town of Zante, the capital of the island of the same name. The disturbance was attended by serious loss of life. The bodies of two victims are reported to have been recovered, and the number of persons who have been more or less seriously hurt is stated to be very large. Several houses have been totally destroyed; many more have been partially wrecked, and there is hardly a building in the town which has not sustained damage in one form or another. Another severe shock of earthquake occurred at Zante at two o'clock on the morning of February 2, and was felt also in the neighboring island of Cephalonia. It is stated that over one hundred houses fell in at the town of Zante, and that several of the villages on the island were entirely destroyed. On February 3, another disastrous shock of earthquake occurred at Zante, completing the destruction already caused. Fully ten thousand people are homeless, and the suffering of the population are described as terrible. They are without shelter and without food, and besides completely unnerved by the apprehension of fresh disaster. All the ovens in the island have been destroyed, and no bread or biscuit can be made. The earthquake was followed by a terrific thunderstorm, accompanied by a deluge of hail and rain. The wind blew with hurricane force, and some thunderbolts fell. The people were terror-stricken.

A telegram from Paris, Texas, U.S.A., reports that a negro named Henry Smith, who murdered a white girl four years of age, was seized on February 2 by a crowd of citizens and conveyed to the scene of the crime, where he was burned to death at the stake. The negro, after outraging the child, had torn her limb from limb. He fled to Arkansas, where he was captured. He admitted his guilt, and was sent back to Texas. Meanwhile the crime had stirred the whole country for miles around, and as soon as the news of Smith's capture was received the people flocked into Paris by hundreds. Business was suspended, and the schools were dismissed by proclamation of the mayor, and an immense throng gathered at the station to await the murderer's arrival. Smith was under the care of a strong guard, who on seeing the infuriated mob, displayed their revolvers, but in view of the overpowering numbers confronting them, offered no real resistance. They were quickly swept aside, and the negro was then seized and escorted by a crowd of about 10,000 persons and at once taken out on to the open prairie. Here he was bound and placed on a scaffold which had been erected some height above the ground, so that the proceedings might be witnessed by all. Here he was tortured for fifty minutes with red-hot irons, which were first applied to his feet, after which they were again and again placed against his flesh, each brand being about an inch from that beneath it right up to his face, the irons being handled by the murdered child's father, brother, and two uncles. The negro was then drenched with kerosene, and finally a quantity of cottonseed hulls were placed underneath and set on fire.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

MONDAY, FEBRUARY 13, 1893.

CAN IT BE DENIED?

If, day after day, the fairest of earth's lovely daughters are swallowed up in the social vortex,—if the allurements of ease, dress, and pleasure are held forth to entice the weak and unwary,—if, in the hamlets of the land, in quiet retreats, in the crowded cities of the earth, vile procuresses are ever busy plying their nefarious arts to accomplish their Satanic designs,—it will not answer to make light of these things; rather would it be better to turn to the prophecies of God's servants which point with unerring finger to the truth of them—that iniquity should increase till the cup of abominations should overflow.

If vice grows apace, stalks abroad with giant strides, and covers the earth with all kinds of corruption,—if, blind to the end for which man was created, men should vainly endeavor to chain the affections, dry up the current of noble passions, and deepen the current of vice,—if the impulses of nature, forbidden to flow in their natural channels, were forced to turn in an opposite direction, and, corrupted at their fountains, flood the world with an ocean of misery and wretchedness,—in whatever manner these things might be explained and condoned by the world, they would not destroy the significance of the scripture, which says, "This is the condemnation, that light is come into the world, and men love darkness rather than light, because their deeds are evil."

If, again, the social moral polity of Christendom were to affix an indellible blot on one of the fairest earths, perhaps, that ever rolled from the hands of the Creator,—if that polity were to blight the fairest hopes, crush the holiest susceptibilities, wither the noblest affections, and poison the very spring of existence,—if that same polity should license dens for the prostitution of everything virtuous and pure in the weaker portion of humanity, and pay its religious teachers with the harlots' hire, and the price of thousands of souls annually consigned to a horrible fate, leaving desolation and despair where the beautiful, peaceful, and glorious fruits of the Gospel ought to be strewn,—however these things might be accounted for by the wise men of the world, they would not tend to eradicate from the mind the impressive moral of the destruction of Sodom and Gomorrah, nor would they invalidate the saying of the Apostle that "Men should

become lovers of their own selves, unthankful, unholy, without natural affections, incontinent, fierce, despisers of those that are good, heady, high-minded, lovers of pleasure more than lovers of God, creeping into houses and leading captive silly women laden with sins, and led away with divers lusts."

Can it be denied that many, if not all, of these things have occurred, and are now occurring, throughout Christendom? W. B. D., JR.

A WORD OF WARNING.

ARE the Elders who come from Zion likely to take a course which will justify the high expectations that have been entertained respecting them? Is there anything to prevent the Elders from accomplishing everything that has been looked for from their hands?

It is the universal testimony of the missionaries in the British Mission that into whatever city they may go, on every hand they meet with the effects of the disregard of the laws of chastity. Some, indeed, are forced to labor in communities where drunkenness, infidelity to marriage vows, indulgence in base passions, and a reckless disregard of human and divine restrictions and regulations, are common characteristics. In view of these facts it is felt that a word of warning to the Elders is necessary, that their sacred covenants may not be violated, nor the glory of the Priesthood which they hold be dimmed and tarnished.

The Elders sent to preach the Gospel are placed as watchmen upon the walls of Zion. It is their duty to utter notes of warning to the people, over whom they are placed as sentinels, whenever they see the approach of danger. If they neglect their duties, or fall asleep at their posts, thereby suffering the enemy of souls to steal in and commit injury to those under their watch-care, or while they are sleeping to lay plans to ensnare themselves, the condemnation of God will be upon them. The positions which the Elders occupy as representatives of the Savior are of the greatest importance to them as well as to the world. Called of God, as was Aaron, and endowed with power to administer these sacred ordinances which pertain to life and salvation, they are brought nearer, in officiating in them, to the Lord, and are placed so as to receive more of His power than they ever could before in their lives; the influence, faith, and knowledge they thus obtain, they are required to devote to the benefit of their fellow creatures—the fallen beings by whom they are surrounded. On this first mission to the world will, perhaps, depend their whole future for joy, usefulness, and crowns of immortality; or misery, a wasted life, and banishment from the glory of the Saints.

The necessity for carfulness, therefore, on the part of each Elder, that everything which would interpose the slightest barrier between him and his God, is apparent. The great majority of the missionaries who come to these lands engage in the work of the ministry with commendable energy of purpose, purity of thought and desire, and with continued prayer and watchfulness, lest in the hour of temptation they fall; for every man living, it has been said, shall assuredly meet with an hour of temptation

—a certain critical hour, which shall try what mettle his heart is made of. Such are abundantly blessed; the same spirit which imbues their own hearts infuses itself into every branch and conference where they labor. On the other hand there are some who do not so strictly remember their covenants, and who yield little by little to the voice of the tempter; they lose a portion of the Spirit; darkness by degrees creeps over their minds, while their preachings and ministrations, accompanied by a multitude of words, are, in a measure, lifeless. In nine cases out of every ten the cause of this may be traced to undue familiarity with the opposite sex; and it is a significant fact that as one drop of some subtle essence will often discolor and render turbid a large quantity of the most beautiful and delicately tinted liquid, so one error—one act of indiscretion—on the part of an Elder, with a female, however trifling, beyond the line which conscience has marked out to govern and limit his conduct, will tinge his character, and, perhaps, cast a shade of gloom over his future life.

God has endowed every being with a faculty or sense by which he is enabled to distinguish right from wrong. This faculty when in operation leaves its impress upon the conscience, and it is the duty of every man to obey the dictates of his conscience. Can we say that the Creator has implanted within us passions over which we have no control, and then given a commandment the breaking of which would shut us out of the kingdom of God? Every Elder is sent to warn the people, and to prophesy of coming judgments, to be examples of the strictest virtue and integrity, to sternly rebuke all unbecoming familiarities between the sexes, and to teach unsullied purity and virtue. Can he indulge in sin, and rebuke others for sin? Can he teach the strictest virtue and chastity among the Saints and indulge in acts of indiscretion himself? If an Elder of Israel pays marked attention to a member of the fair sex, does he suppose that his brethren are so blind that they cannot see the impending danger that threatens him? Is such an example praiseworthy, or calculated to strengthen other missionaries in resisting similar temptations?

As words and actions are but the external fruits of the inward thoughts of the soul, the necessity of properly governing our thoughts and of cultivating habits of pure and correct thinking, is obvious. By doing this, temptations are minimized. If a man be pure in thought he will be correspondingly pure in action: but if he allows his mind to roam unrestricted through the various avenues of evil, or to dwell unchecked upon the contemplation of forbidden indulgences, it will not be long before his feet tread those paths, and his hands pluck the tempting but soul-destroying fruit.

If the Elders and Saints desire to maintain their connection with the Church, they must be pure in their thoughts, in their words and in their actions. Experience has proven that it is utterly impossible for any man or woman who loves or practices impurity to remain steadfast in this Church. If a man looks after a woman to lust after her, or carries into execution his lustful desires in any form, unless he speedily repents, he will deny the faith, as the word of God, and the history of His people, abundantly prove. Pure minded people readily comprehend every principle

that is advanced, and have comparatively little difficulty in obeying its principles, and if men and women will be pure before the Lord in all things, their progress in the knowledge of God will be rapid and sure. God is bound by His promise to preserve them, and they can put unlimited confidence in Him, knowing that He will deliver them from every evil. The teachings of Christ tell us that the character of no man, however harmoniously framed and gloriously gifted, can be complete without this abiding principle of purity: it is the cement which binds the whole moral edifice together, and without which all power, goodness, love and happiness can have no permanence; without it all the fabric of existence crumbles away from under him, and leaves him at last sitting in the midst of ruin.

Tombstones point to those who have lived and tell us they are gone. We cannot help seeing that it is the common lot of all men to yield themselves up as prey to Father Time, however strong their frames and constitutions are. And what should be our reflections with these things before our minds? Are we merely living to be seen as the green leaves upon the trees, presently to fall as they fall, and as soon to be forgotten? Are there no acts that men can perform that shall outlive a few chiselled letters on a marble slab?

The faithful Elder knows that as the bearer and sower of the precious seed of eternal life, his life should correspond with his profession, his words be consonant with the truth he bears, and his acts agreeable to the revealed will of God. W. B. D., JR.

MANY Elders, both at home and abroad, will, doubtless, be surprised to learn of the remarkable funeral rites held over the remains of Archdruid, Dr. William Price, of Llantrissant, Wales, who always welcomed the Elders and recorded the name of each after partaking of his hospitality. On the morning of January 30, the remains of this eccentric man, were placed in a coffin composed of sheet iron, strongly bound with iron bars,—the lid being fastened with nuts and bolts, the outside being neatly varnished,—and consigned to the flames. This was done in accordance with his wishes. The sides of the coffin were perforated to allow of evaporation of the gases during the process of cremation. Before the lid was placed on the coffin the members of the family took a last look at the face of the deceased, who was attired in his druidical dress, and his daughter whom he styled "Countess of Glamorgan," cut a ringlet off his flowing hair and imprinted a passionate kiss upon the cold brow. At seven o'clock, when but few persons were about, the bearers conveyed the remains to Caerlan Fields, the freehold property of the deceased, which forms the summit of a high hill whence a grand harmonic view can be obtained. Following the coffin in funeral procession were, according to deceased's wishes, the little son of deceased called Jesus Christ, and his sister called Penolepen. The little boy was dressed in similar garb to that worn by the late Archdruid—namely, a suit of green cloth scolloped at the neck and knees, and wearing a cap composed of the entire skin of a fox. Then came the "Countess of Glamorgan," followed by Miss Gwenllian Llewellyn, the housekeeper of

the late doctor, upon whom the care of the two children devolved. The service over, the coffin was slid into a crematorium specially constructed for the occasion. This stood on the spot where Dr. Price in 1884 cremated the body of his first boy also called Jesus Christ. The crematorium was composed of two parallel walls divided in the centre by iron bars, on which the coffin was placed. The space between the coffin and the walls and for several feet above the coffin was stacked with fuel rendered highly inflammable by the use of paraffin. The pile was set on fire shortly after eight o'clock, and was soon fiercely burning. The affair created considerable excitement in Llantrissant, and hundreds of people visited during the day, the scene of the extraordinary cremation.

THE promise of electrical communication between two distinct points without the agency of an intervening wire is being fulfilled with startling rapidity and almost incredible success. The wonderful capacity of the invisible electric energy for leaping across a gulf of air miles in width, and unerringly delivering its message, is almost daily enlarging its functions. Inductive electrity, as it is called, which thus finds the atmospheric air or the ether a sufficient conductor for its purposes, and was a few years since but little more than a theorem of the laboratory and the class-room, has now become a momentous fact in civilization and commerce. Four years ago, the feat of telegraphing to and from railway trains in motion by a parallel telegraph line was recorded. In this instance, the electric message jumped acoss a distance of some twelve feet, without any connecting wire, and this achievement on the Lehigh Valley Railway, in Pennsylvania, U.S.A., was the theme of considerable jubilation throughout the American continent. To-day English electricians at Cardiff, Wales, and elsewhere in England, are easily transmitting electric messages across a wireless distance of three miles, without any sign of approaching the limits of the electric function in this direction.

RELEASES AND APPOINTMENT.—Elder Rodney Hillam, Jr., is honorably released from his labors as President of the Leeds Conference, to return home.

Elder Timothy Jones is honorably released from his labors as traveling Elder in the Leeds Conference, to return home.

Elder Theodore Farley is honorably released from his labors as President of the Birmingham Conference, to return home.

Elder John Moore is honorably released from his labors as President of the Scottish Conference, to return home.

Elder S. J. Robinson is honorably released from his labors as President of the Nottingham Conference to return home.

Elder Job Measom is honorably released from his labors as traveling Elder in the Nottingham Conference, to return home.

Elder John J. Ward is honorably released from his labors as traveling Elder in the Norwich Conference, to return home.

Elder Joseph Richards is appointed to preside over the Scottish Conference.

CHANGE OF ADDRESS.—The address of the London Conference has been changed to 36 Penton Street, Islington, London.

NEWCASTLE CONFERENCE NOTICE.—The Newcastle Conference will be held at Temperance Lodge Room, 24 Tennant Street, Stockton-on-Tees, Sunday, February 26, 1893. Meetings commence at 10:30 a.m., and 2:30 and 6 p.m.

LONDON CONFERENCE NOTICE.—The London Conference will be held at 36 Penton Street, Islington, London, Sunday, March 12, 1893. Meetings will commence at 11 a.m., and 2:30 and 6:30 p.m.

THE SALT LAKE TEMPLE.

WHAT a flood of emotions the sight, the name, even the thought, of this splendid building arouses in the breasts of the Latter-day Saints! With what anxiety they listen for news as to the progress of the work, now that the last stages of its completion have been entered upon! With what joy, and gratitude, and exaltation, they anticipate the glad message which shall go forth on the sixth day of April next: "The House of the Lord in the chief city of Zion is completed, and is this day dedicated to our God; come, ye faithful, and be partakers of the blessings to be given therein!" For has it not during well nigh forty years—the most momentous in the world's history, and fraught to the Church of God with vast experiences, both sweet and bitter, with trials severe, and joys serene—been as a strong anchor to their hopes, a sure support to their faith, a mighty link that was to connect them with the ages that are past and the eternities that are to come? Does it not typify in its own construction the record of the Church of which they are members—with its foundation broad and deep, with slow yet steady step marching forward and upward to perfection, with pinnacles pushing ever higher into heaven's blue, crowned with the image of one who brought tidings of great joy, the Everlasting Gospel to preach to them that dwell upon the earth? Does it not in its various stages represent the condition and circumstances of those whose means and toil have builded it? Its history fully told would be in great measure their history; and since they came to these mountains there are but few pages that cannot be read in the enduring stone of its walls.

We have mentioned forty years as the period that has been passed in its growth. In reality its conception was even of an earlier date. Scarcely had the weary feet of the Pioneers pressed the parched soil of this valley in the closing days of July, 1847, when their great leader, Brigham Young, standing upon what we now call Temple Block, struck the ground with his cane and exclaimed, "Here will be the Temple of our God." This was on the evening of July 28, the fourth day after their arrival; and the Apostles then and there decided that the building of the city should begin at that point. As originally designed, the Temple Block was to contain forty acres; this and other features of the city-building plan being ratified by

unanimous vote of the Pioneer company. It was not until some time later that the size of the Temple Block was reduced from forty to ten acres in area.

Desirous as they may have been to again rear a house to the Most High, the circumstances of the Saints at this time forbade any but the preliminary steps toward it. The memory of the tender sanctity of their already desecrated Temple at beloved Nauvoo made them keenly anxious to restore in their new abiding place the holy ordinances which they had been permitted to enjoy all too briefly on the Mississippi's banks. But the desire would not diminish through delay, and the work of providing homes for their families, their brethren and sisters, and those who might follow them across the plains was more pressing. The work of planting and building went forward, and the Temple waited for a brief season.

A general conference of the Church was held in Salt Lake City in April, 1851, and the congregation unanimously voted that a Temple should be built. Utah's capital contained at the time a population of not more than 5,000, and the Territory altogether had a little more than twice as many. On the morning of February 14, 1853, actual work in pursuance of this resolution was begun. The ground was measured and laid off under direction of the First Presidency and the Apostles, there was music by the band, and an address by President Young, the prayer consecrating the ground was offered by President Heber C. Kimball, and the Apostles assisted in breaking the ground for the foundations. By the sixth of April of that year, the twenty-third anniversary of the Church, the excavations had so far progressed that the ceremony of laying the corner stones of the structure could be performed. It was an occasion of the deepest interest, and deserves detailed description: "The sixth of April was a very lovely day," says the chronicle; "the sun, the sky, the atmosphere, the earth, appeared neither too cold nor too hot, nor lukewarm; all seemed filled with life; adapted in all their several temperaments to each soul, to cheer and make happy every individual of the many thousands of aged, middle-aged and youth, who had assembled from the near and remote parts of the inhabited valley."

We quote from Whitney's History of Utah, Volume I:

General Wells, who was also superintendent of public works, had detailed Captains David Pettigrew and Philemon C. Merrill, with companies of guards, to take part in the day's proceedings, and Captain Leonard W. Hardy and the city police were ordered out for the same purpose by Mayor Grant, who was marshal of the day.

The conference having been duly opened at the Tabernacle, a procession was formed at the vestry door in the following order: Martial music, colors; Nauvoo brass band, colors; Ballo's band, colors; Captain Pettigrew with relief guards, colors; singers; First President and counselors and aged Patriarchs; the Twelve Apostles, First Presidency of the Seventies, and President and counselor of the Elders' quorum; President of the High Priests' quorum and counselors, with the President of the Stake and High Council; Presiding Bishop, with his counsel, and the Presidents of the lesser Priesthood and their counsel; architects and workmen, selected for the day, with a banner representing "Zion's Workmen;" Captain Merrill, with relief guards in uniform.

[TO BE CONTINUED.]

UTAH NEWS.

(Summarized from Territorial papers.)

The Logan choir have received an invitation from Professor Evan Stevens, of Salt Lake City, to participate in the musical exercises at the dedication of the Salt Lake Temple.

A warehouse is being built south of the Union Pacific depot in Provo, by the Rocky Mountain Oil Company. Provo will be made a distributing centre of oil for Utah county and southern Utah.

The stock of Elmer B. Jones in the National Bank of Commerce of Provo, some $15,000, has been purchased by Messrs. F. H. Simmons, Rodney Swazed, and Richard Brereton.

On January 15, the wife of H. J. Warner, of Ogden, presented her husband with triplets, all well-formed, healthy babies. This makes an increase of five in his family in three years, his wife having presented him with twins the first time.

Miss Annie Adams, a resident of the Sixth Ward of Salt Lake City, and who is employed as a teacher at the Farmers' Ward School house, was robbed of $20 in cash and a check for $60, on West Temple Street on the night of January 15, by a man who had been dogging her footsteps for some time. The robber escaped.

The big Bullion-Beck mine at Eureka has been shut down, inasmuch as it has been mining at a loss to the company for some time. Whether it will be started up again depends altogether whether the miners will accept $2.50 per day for their work. They have been paid $3 per day heretofore, and at present refuse to return to work for a less figure.

A lamentable accident occurred at the Utah Penitentiary, on the night of January 19, by which a man supposed to bear the name of F. G. Saville, who was an Englishman by birth, and a son of General Saville of the British Army, was killed. Saville was serving a two years' sentence for forgery, and ever since the commencement of his incarceration had been acting as a sort of prison assistant to Chief Guard Dickinson. He was a general favorite with officers and prisoners, and was looked upon as an exceptionally trustworthy young fellow. Part of his work was to open and close the windows of the prison proper, and it was while engaged in this occupation, in the northern part of the building, that he met his death. A plank was placed extending from the upper corridor to the window, and while standing upon this it unexpectedly sprang, throwing him below. He came down upon the radiator, alighting momentarily upon his feet, but one of the bars gave way, and he fell backwards upon his head with considerable force, rupturing the blood vessels of the neck and injuring the head. He was rendered insensible, never regained consciousness, and died about an hour and an half afterwards.

The historic old farm house of President Young in Forest Dale, a few miles south of Salt Lake City, and now owned by George M. Cannon, was the scene of a very enjoyable gathering on the evening of January 19. The *Deseret News* in speaking of the affair says: "The old building has been remodeled, and the people were agreeably surprised to find a hall very comfortable and commodious for sociables, and especially convenient for the prosperous Sunday School that has lately been organized in that district. Many were there whose memories reverted back to the day when President Young occupied this building, and presided in person over entertainments similar to that of last evening. A nicely arranged programme was rendered, consisting of many choice selections, especially a duet by Mr. and Mrs. J. T. Dunbar, recitations by S. H. Love and Peter Tibbs, an organ recital by Miss Annie Fowler, the other selections were gems, but are too numerous to mention. Many familiar faces were seen, prominent among whom were Stake President Angus M. Cannon and Joseph E. Taylor, Bishop W. B. Preston, Bishop Elias Morris, H. P. Richards, Bishop Driggs and many others. The affair was presided over by Brother George M. Cannon."